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ADVOCATE OF PEACE AND ARBITRATION.

BOSTON, JANUARY, 1891.

R. B. HOWARD, EDITOR.

THE PEACE SUNDAY.

We would again call attention to the Sunday before Christmas Dec. 21, as furnishing an opportunity to preach peace from the thousand pulpits of America, as recommended by the London Congress. If crowded out by other arrangements we hope ministers will use Dec. 28, or Jan. 4, 1891. At any rate some time during the coming year the people should hear concisely and impressively what the gospel teaches as to war. We were glad to note in a paper published near us, in Boston, the Philadelphia call to this duty issued by its Christian Peace and Arbitration Society.

OUR CHARTER.

Although the American Peace Society was organized out of many local societies by the efforts of William Ladd in 1828, it was not *incorporated* till 1848. Simon Greenleaf, John Tappan and their associates received the charter from the Massachusetts Legislature, signed by the Governor, February 24, 1848. A corporate seal has been devised which preserves the dates of both organization and incorporation.

We are glad to learn that the friends of Peace in Italy are already prepared to take the initial steps to organize the Inter-Parliamentary Conference which is to be held next year at Rome. No date has yet been fixed, but members of the British Parliament generally favor Easter as the best time for holding the Conference.

The Universal Peace Congress will probably meet at the same place and time.

A meeting was held in the First Presbyterian Church of Pittsburg, Penn., Oct. 12, in the interest of Peace and Arbitration. Addresses were made by John B. Wood of Philadelphia, William G. Hubbard of Columbus, O., and Thomas Ashbury of Manchester, Eng., a delegate to the Iron and Steel Institute, recently in session in Pittsburg; also an address by Rev. Geo. T. Purves, D.D., pastor of the church. Mr. Wood and others urged aid to the McCall Mission in France, as one of the most hopeful ways to disarm Europe. He proposed to procure one thousand preachers and raise \$50,000 to prosecute that mission in the interest of Peace.

Dr. Koch's wonderful discovery of a lymph for the certain cure of consumption is creating more intense interest in Germany, from the Emperor down, than would the conquest of a small empire. For once at least in Germany the discovery of a means of saving human life is honored by majesty above the invention of deadly contrivances for destroying it. This has the flavor of progress.

"The world moves!"

D. C. H.

DANGEROUS CRISES.

The Indian question troubles America as the Irish question troubles England. Just as we approach a settlement something occurs to disappoint our hopes. Here it is the "Messiah craze," fomented by the savage ambition and ferocity of Sitting Bull. There it is the adultery of Parnell, which unfits him to associate with clean men in political leadership. There is no sign of bloodshed in Ireland, but alas, nearly the whole little army of the United States is moving towards the danger point in the Northwest, where a winter campaign, hunting Indians to kill them as you would wolves and bears, is the sad prospect, which may God avert, both for the sake of the poor soldiers and their wily adversaries.

All Peace Societies should unite, if not too late, with all associations formed to educate and christianize the Indians and send some agency into the field to help save as many Indians as possible from the "craze" and its consequences. Let us act at once.

THE NEW LIFE OF LADD.

The venerable John Hemenway has with great patience and assiduity completed his revision of the new Life of William Ladd, the American Apostle of Peace. He is more than threescore and ten, and has just returned to St. Anthony's Park, Minnesota, from a pleasant visit to the haunts of his boyhood, youth and manhood, in the State of Maine. Although remarkably vigorous in mind and body for a man of his advanced years, he cannot in the course of nature continue his useful labors for peace much longer. The Memoir of Ladd should be published during Mr. Hemenway's life and subject to his supervision. No living man is so capable as he to do this. Is there not some friend of peace, some one who has learned to appreciate its apostles and martyrs, who will help us to the five hundred dollars we need to publish this book in a creditable edition? The first edition is out of print. The city library of Auburn, Me., the territory of which was taken from the town of Minot, does not contain a memoir of its most distinguished citizen! Every library in the United States should have a copy. Who will help publish it?

THE FELLOWSHIP OF FINANCE.

I am deeply impressed by that financial co-operation,—the result of enlightened self-interest—which was manifested, when the great house of the Barings—more extended and diversified in its operations than any other in the world—was saved from ruin.

The Bank of England, the Bank of Scotland and the English provincial banks, the Rothschilds and even the Bank of France hastened to afford necessary aid. If one did not know that corporations were soulless and that there was no sentiment in this the greatest sudden financial combination of our time, he might credit it to a feeling of brotherhood. But these enormous financial creatures, moved by interest and fear, did just what, among suffering persons, we should expect love to prompt. Indeed it is as true in the world as the church; among institutions as among individuals; "if one member suffers all the members suffer." The hand ought no sooner to hasten to pull a hurtful splinter from the foot, than a business man hold out a helping hand to his unfortunate but well-deserving neighbor.

Perhaps we have not sufficiently esteemed self-interest, acting not in a mean and narrowly selfish, but in a broad and comprehensive way.

The great financial institutions which some socialists denounce as tyrants and robbers, act precisely as traders—unions are urged to act towards each other when there is a strike or any other local disaster. The cases are practically parallel, though the motives may differ. Now for some action not *parallel* but *perpendicular*—co-operation not by classes and grades of men and interests but also by the higher and lower, the institutions and the people, the rich and the poor.

Surely this emergency has taught practically what certain philosophers have long seen, viz., that the true interest of one is the interest of all, and that the interest of all is the interest of one. Not to destroy but to save another is the way to enrich myself. In its largest sense and in the long run enlightened self-interest dictates the same kind of action as self-denying love.

WILLIAM LADD AND DEFENSIVE WARS.

The able writer in the *Commonwealth*, to whose articles we have given so much space, defends none but just wars, which he defines as defensive wars. Elihu Burritt wrote of William Ladd, who set out upon his advocacy of peace with the same belief, "He espoused the cause of peace just as thousands of the early friends of temperance did that reform. They allowed the moderate and occasional use of intoxicating drinks." William Ladd was an example of this. He was not, at first, a total abstainer. To be consistent and to maintain his influence, he became a teetotaler; it is said in accordance with the spoken and public rebuke to his wine-drinking by a plain speaking neighbor. Under pleas of physical necessities and moderation, it was found that appetite crept in and the moderate drinker became a drunkard or became the drunkard's excuse for tipping. Hence the radical pledge of all earnest temperance societies.

William Ladd found that if he conceded the necessity of defensive war, he admitted the righteousness of a national war system; he must also concede the necessity and therefore the praiseworthiness of the suffering that war implies; he must give war a moral sanction and thus shield its actors and promoters from blame. He saw at once if he gave an inch Bonaparte, Frederic and Wellington could take an ell. Every great warrior maintains that his wars were defensive. Every military government and every blustering politician will show the necessity of the war he advocates.

President Polk declared in his proclamation of war that "war existed by the act of Mexico." Hence, it was for the United States a defensive war. The Unionists maintained, as also did the Confederates, that the Civil War was defensive. Such was the position of English statesmen when they declared war against Russia, or in Egypt or the Soudan, and not one of their opponents but was thoroughly convinced that he was defending his country, its independence and its perpetuity! The savages on our western frontiers would repel with scorn the accusation that they were the first aggressors, and our army must, of course, "defend" the homes of the settlers.

Therefore, whatever we may think as to the war-system or method, it is plain that if we admit it to be right in

any case, its advocates will contend that their own case is just that one!

William Ladd became convinced of these facts and opposed all war as contrary to Christianity and therefore wrong.

PHILADELPHIA PEACE MEETINGS.

A large parlor meeting was held by invitation of Mr. Richard Wood November 18th, at his home in Philadelphia to welcome the delegates returned from the London Congress. It was addressed by Dr. George Dana Boardman and by ministers of the Episcopal, Baptist, Methodist and Presbyterian churches. The next evening a meeting was held at the Twelfth Street meeting-house (Friends) for the purpose of uniting the yearly meeting of Friends of Philadelphia with the other yearly meetings of the country in a Peace Association.

After remarks from a visitor, John Collins spoke at some length on the momentous importance of the subject. He was followed by John B. Wood, who referred especially to the hopefulness of the movement recently going on in England under the leadership of the Bishop of Durham, with the sympathy of several prominent men on the European continent. Samuel Morris gave his impressions received as a traveller during his late religious service in Germany; where everything shows the military character of the government and of the training of the people. One of its evils is the pressing into the army of large numbers of young men, throwing an excess of labor, in the field as well as in the home, upon the women. Charles Brede described his interviews with several leading men in Germany, last summer; the most important of whom was Dr. Frommel, a court chaplain. This official, while often engaged in religious services with soldiers, has been accustomed to preach to them on the duty of loving their enemies. Killing them was regarded as a necessary fulfilling of duty to their government and country.

Other Friends who spoke, were John H. Dillingham, Henry Russell, Richard Cadbury, Jer. Hubbard and Richard Wood. Reference was repeatedly and emphatically made to the urgent necessity of protestation, in the name of Christianity, against the proposed expenditure of millions of national funds in building coast fortifications and increasing the United States Navy. Attention was also called to the growing popularity and expensiveness of the National Guard militia system, which now costs the State of Pennsylvania \$300,000 a year. Girard College, the House of Refuge and some others of our institutions have the daily *drill* as a part of the training of boys and young men. It is of great importance that education in regard to the evils of war should go on alongside of that now initiated as to the evils of intemperance.

At the conclusion of the meeting, a Committee was appointed, consisting of the officers of the meeting, with John H. Dillingham, Richard Cadbury, Richard Wood, Henry Russell and John Jones; the duty imposed upon the Committee being to appoint, under the authority of this meeting, delegates to the Peace Conference of Friends of the several Yearly Meetings, to be held Twelfth mo. 9th, at Richmond, Indiana; and to consider the feasibility of the organization of a Peace Association of Friends of Philadelphia Yearly Meeting.